

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 22, Vol. XXIV. Saturday, May 31, 1862. Price One Penny.

HOW AND WHEN WILL THE KINGDOM OF GOD BECOME INDEPENDENT?

BY ELDER EUGENE HENRIOD.

When viewing the growth of the kingdom of God upon the earth, at the present time, and the means which our heavenly Father has used to accomplish what has been done, one can plainly see, that from the establishment of that kingdom, up to the present time, every step that has contributed to its growth has been of an independent nature; and as the demands of that kingdom have increased, and called for new regulations to provide for them, it has found within its limits all the elements necessary to frame and sustain those regulations without having to borrow from other governments, and thus it has developed itself independently of their influence. Were it not for this, the system of government and control in His kingdom would not be perfect, and the management and supervision of all matters pertaining to its welfare, instead of being under the entire control of the Priesthood, would be divided with those who acknowledge not that Power, thereby enabling them to weaken and curtail all further regulations for its development. We can see this clearly illustrated by referring to the dream that Nebuchadnezzar had, and which the prophet Daniel interpreted, showing that in the last days that kingdom would break all other king-

doms into pieces; plainly indicating, that, as this kingdom grows and acquires power and influence, it will introduce laws and regulations which will be calculated to break up the long established and iron-fettered laws of these kingdoms, because of their superiority and greater fitness to govern men.

It does not appear, that, although the kingdom of God may have to do with other nations, and probably enter with them into operations of varied natures, it will connect itself in the least with any of their established rules, but we are told that it will lift up a standard unto the oppressed of all nations and offer protection to all such as would require the same. Such a kingdom would most assuredly gather within its pale all the noblest spirits that would come to a proper knowledge of its laws, and, in the sequel, one can easily portray the picture that its perfect organized state will present.

It may be that this will not be accomplished without much opposition from those kingdoms which are destined to be crushed, and that much wisdom and forbearance may have to be exercised in encountering the same, but, the same God who controlled the destinies of his people in ancient days,

and who endowed his servants with wisdom so that they could lead his people out of the many dangers and difficult circumstances in which they were placed, will surely qualify them at this late period to accomplish the same; the more so, when he has decreed that His kingdom should not be overthrown anymore. That independence will increase as fast as the people of God qualify themselves to appreciate and enjoy it, and can only be obtained and retained by them upon the principle of obedience, the early history of the Israelites, as also that of the Saints in these last days, plainly demonstrates.

Many have thought, and still retain the idea, that at a certain period (and many have looked for that time for years past) the kingdom of God would declare itself independent, regardless of the capabilities of the people to maintain that independence, and that when this had taken place, no more obstacles would prevent its increase, and that it would at once crush every thing before it which was opposed to its welfare. This is erroneous. Our heavenly Father has so far used natural means to accomplish what has been done, and will continue to do so; and all the steps that will enhance its further progress will be of that nature. An increase of faith and works among his people will naturally call for an increase of Territory and resources to maintain its wants, and that will be obtained legally, and as far as practicable with the sanction of that government in the midst of which the Saints dwell; for it should be remembered, that, the elements of increase and progression are to be found within the Constitution of the United States, which secure unto all men, who become citizens of that government, a right to "life, liberty, and the pursuit of happiness," and those when fully enjoyed by a people who would use and apply them to the establishment of righteousness, would bring about the purposes of the Almighty, in liberating his people from all former bondage, and thus, as his kingdom increases, diminish the power and reduce the influence of that or any other nation connected with them.

There are many reasons why the

kingdom of God should prevail over every other kingdom, and among these is the fact that, all that pertains to its organization is based upon true principles, while those of the nations of the earth are fabrics of their own making, and have proved totally unfit to govern and sustain them. A glance at the present experience of the nations of the earth will suffice to convince any rational being that the majority of the masses are fast becoming dissatisfied with their respective modes of government, and that a turbulent spirit is at work which causes nearly all the rulers of these kingdoms to feel no longer secure in enforcing the laws which heretofore ruled their contented subjects.

We can, at any rate, safely conclude, that there is yet much to be done by the Saints in the way of improving themselves in the principles of self government, and in fact, in every other connected with their welfare and prosperity, before they can look to any great amount of independence and wield much influence abroad as a people.

The revelations of God to His Church in these last days, if hearkened to by His people are calculated to make them independent, for they command the people, as far, and as fast as practicable, to produce and manufacture the various articles they need, and in a revelation given February 1831, (see Doctrine and Covenants, sec. 23, page 126,) the Lord commands them that their garments should be plain and their beauty the beauty of the work of their own hands. Any one can see that these principles when fully carried out by the Saints will make of them a free and independent people, qualified in every respect through the blessings of God and their own exertions to maintain themselves. Thus the kingdom of God will grow progressively, and like the "little stone" to which it has been compared, roll from the mountain with increasing speed, striking different spots in its onward journey, and after many successive blows, finally crush the image and from that time, have universal sway over the entire world.

THE height of St. Paul's Cathedral, London, is 340 feet.

EDUCATION.

The subject of education may seem a hackneyed one, still it may be worthy of a little further consideration by many than they have yet bestowed upon it. According to the common acceptance of the word, education comprises that amount of information which is obtained at school, beginning when the child begins to learn the names and appearances of the characters used to represent distinct sounds,—to learn its ABC, and terminating when the usual course of lessons has been gone through; and, then, that child, having increased in years, is ushered into society, having "finished" his, or her "education!" For males, in polite society, the regular course of study prior to going to college, and after going to college the usual course of readings and examinations in the regular number of terms; for females, an acquaintance with English literature, drawing, music, dancing, a little French, and a few other accomplishments, and the education of the future fathers and mothers of a nation's legislators and leading characters is complete! While with the poorer classes, who cannot afford this expense, a slight acquaintance with the rudiments of scholastic education, such as reading tolerably and writing badly, is considered sufficient. Thus the extent of an education is placed within prescribed limits, and he who the soonest reaches the bounds of these limits is lauded as one every way worthy of praise, a pride to his parents, and an ornament to society. The consequence of this common acceptance of the meaning of education is apparent on every hand. If a father has a child whose head presents the appearance of possessing a large amount of brain, and that child manifests symptoms of precocity, or, is "a smart child," as the phrase goes, without consulting the physiology of the child, as to whether it is of sufficient strength to bear the mental strain it will be subjected to, he stimulates the young and pliant mind to progress in study, and outstrip all its competitors in the acquirement of knowledge. And for what? That his

paternal pride may be gratified in seeing his child *dux* in the class, or foremost on the list of those who have obtained prizes, having distanced all his companions in the educational race, though it may be at the expense of health, strength, and even life itself; and the young student just merging, as it were, into life, or into that period of life when he might become useful, often sinks into the grave, having "*finished* his education," and all his powers, talents, and abilities are lost to society and the world, for whose benefit they might have been employed. Though this is rarely the case with any of the Latter-day Saints, still the evil exists, is widespread, and should be understood that it might be guarded against.

This generation is being educated to brains. That is, the physiological education is almost lost sight of, while the intellectual is cultivated, till many of the noblest minds of the age sink into the grave with their powers undeveloped, and are thus lost to the world which they might have blessed by them in a thousand ways, if they had only been spared a longer existence upon the earth. The great purpose of a child's existence is to grow and become a man, or a woman, according to the sex; not a man or woman in point of intelligence alone at a certain age, numbered by fifteen, sixteen, or twenty years, but with the physiological structure keeping on an equality with the mental powers, so that the being, formed to give life to unborn millions, may carry with it the principles of life, and gain wisdom and intelligence with growing years to train the young lives committed to its charge in such a manner that life, and through that life, usefulness, may be prolonged upon the earth. It is only through the powers we possess in life that we can make ourselves great and noble, and thus become the benefactors of our kind, and a blessing to many; for the development of these powers constitute our greatness, and make us truly useful; hence to live, and to live in righteousness, ought to be an object ever before our minds. Education does not consist

alone of what is learned at schools, though scholastic acquirements are useful and necessary for the proper development of the intellectual powers, and the acquisition of that knowledge which the experience and labours of the past have placed within our reach; neither does it commence when the child begins to go to school, but with the parents from whom the child derives its being. As they cultivate the powers of life, and become healthy and strong, with minds trained in obedience to principle, and not swayed by the promptings of feeling and passion, so will their children inherit vigorous and healthy organizations, fit to endure the vicissitudes and incidents of early life, until those organizations become matured and strengthened by years, and their period of existence and usefulness be prolonged upon the earth; while they will possess powers that will enable them to bear with ease the mental effort consequent upon the cultivation of their intellectual faculties. As for learning, when the infant begins to notice the smile that plays across its mother's face, and the love-light glancing in her eye, then it begins to learn—to develop its dawning reasoning powers, and will never cease learning so long as reason sits enthroned in the being thus opening into a new existence. But education is varied in its kind, and in all its variations is valuable. The man who has received a scholastic education can, by its aid, make himself useful, and his services valuable, in certain places and conditions of society, while in others his education would be comparatively useless. This was so well exemplified in California and Australia, during the gold fever which caused so many to rush to those auriferous regions, that it is hardly necessary to amplify upon it. There, it was no uncommon thing to see barristers, clerks, clergymen, and others who had moved in polite circles, in localities where the education which they had received was valued, begging, or performing the most menial offices, while labourers, miners, and others accustomed to manual labour, were luxuriating in wealth, and commanding the services of those who in other conditions of society had looked down upon them with contemptuous indifference or scorn. The reason was,

simply, that the education of the one, being entirely of the brain, had been valued in countries and localities where it was in demand—highly valued because it cost more and was more difficult of attainment, while there it was comparatively valueless; and the education of those who had been inured to toil, who had learned to use the pick, the shovel, the barrow, and other implements of manual labour, had found a place where it was prized, and valuable because of its utility. No man should look upon the education of his fellow-man with scorn because it happens to be different from his own, or because he may be looked upon with more respect in consequence of the nature of his occupation. Yet this feeling of contempt and scorn for the education, or, as it is often termed, the occupation of others, enters into almost, if not all trades and kinds of labour. The professional man looks down upon the tradesman, or mechanic, because of the vulgarity of his employment; they, in turn, retaliate the feeling, while often with cringing servility soliciting patronage, arguing that the professional man could not enjoy his comfort, nor live without their labour. Nay, the tailor, or shoemaker, will sometimes look with contempt upon the hodman, and treat him almost as an inferior being, because his employment is not so "respectable" (P) as theirs, and because, perhaps, he has not so much time or inclination to cultivate his mind; while the hodman will view with admiration his own well-developed muscles and physical powers, and look upon the others as puny, sickly beings, not to be compared with himself. It requires no stretch of imagination to see that circumstances might arise where a mechanic would be, in point of usefulness, worth far more than the most learned man in the world; or, where a tailor, a blacksmith, a joiner, or a farm labourer would be in possession of an education of more real value at the time, for practical utility, than a clerk, a literateur, an astronomer, or any learned man, according to the common acceptance of the term, who did not understand those kinds of labour, while these in their turn would find places where their abilities and education could be advantageously employed

for the benefit of their fellows, and would be most valuable. Education, then, embraces everything that comes within the range of usefulness, or accomplishments; and accomplishments that do not conduce to usefulness, to make mankind happy, noble, and good, if there are any such, might well be dispensed with. But every individual should study, in bestowing an education upon his children, to let them have that kind which will be most beneficial for them. First the really practical; then the ornamental: we first build a house before we embellish it. Parents should first educate themselves, to impart to their children healthy organizations and equable tempers; then cultivate those organizations and the intellectual powers enshrined within them as carefully and as wisely as possible. Teach them to labour, and teach them the value of labour. Not first; but in their order and place. Direct their minds to the principles of righteousness, virtue, and probity, the first in fact including all the others. Direct their studies, so that they may be enabled to read, that they may gain knowledge by perusing good books; to write, that they may communicate their thoughts to others correctly and intelligently, and in their order every branch of scholastic education, as opportunity and means will permit.

One branch of education is sadly neglected by the people of almost all nations and communities, the educating of females to become wives and mothers. Thousands and thousands are yearly assuming those serious responsibilities who are in total ignorance of the duties that devolve upon them. To learn their daughters how to bake, sew, spin, (this last is almost obsolete in this country,) patch, darn, cook, knit, be economical, and attend to the varied wants of a family, is a consideration that rarely enters into the minds of mothers. How, then, can it be expected that the daughters themselves will turn their minds to such things. Yet these are useful, nay, are necessary to preserve comfort and happiness in the house-

hold, and are comprised within the limits of education. Thousands of mothers in this, and other countries, do not know even how to nurse their children and keep them in that condition of health which they might, and ought to enjoy; and thousands of infants are annually sacrificed at the altar of their mother's ignorance. And, in ninety-nine cases out of a hundred, it is too late to begin the work of tuition when the words have been pronounced which give them the holy name of wife, and lay upon them the weighty responsibilities which appertain to that sacred relationship. Mothers, educate your daughters, as you would wish for their happiness in the conjugal state. If you have learned yourselves, let them profit by your experience. If you are ignorant, do not hesitate to own it to yourselves, but take the wisest and speediest steps you can to remedy the evil for them, that they may be taught to bear off the responsibilities resting upon them in the marital relationship. Fathers, see that your children are educated. Teach them principles of life. Teach them to live, and in that living to become useful members of the society they may be called to mingle in. Remember that from one pair all the vast multitudes of the inhabitants of the earth have sprung, and those young lives committed to your care may have within them the germ of worlds. Let this consideration influence you in all your educational plans and intentions, that the germs of life, of power, and greatness may be cultivated and become developed. Let the education of your children commence with yourselves, and continue while existence is prolonged upon the earth to you and to them; that they, realizing the beauty of the path you have directed their footsteps in, and the future of bliss, exaltation, and glory, to which it leads, may continue to tread in it when your powers shall have become hidden from sight, and your knowledge have gone with you beyond the tomb.

VIATOR.

YOUNG AMERICA AND OLD ENGLAND.—Hobbs, the celebrated locksmith, was astonished at seeing over a shop in London, "Established 1762," and exclaimed, "If I were going to open a shop I would write over it 'Established yesterday.'"

HISTORY OF JOSEPH SMITH.

(Continued from page 335.)

Monday, 24.—Francis M. Higbee having sworn out a writ before Thomas Morrison, a Justice of the Peace at Carthage, on the 11th inst., against Joseph Smith, Hyrum Smith, Samuel Bennett, John Taylor, William W. Phelps, John P. Greene, Stephen C. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, William W. Edwards, Jonathan Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, Orrin P. Rockwell, and Levi Richards, for riot, in destroying the *Nauvoo Expositor* press, the property of William and Wilson Law and others, on the 10th inst., and Governor Ford having sent word by the *posse* that those eighteen persons *should be protected* by the militia of the State, they, upon the assurance of that pledge, at half-past six a.m., started for Carthage, Willard Richards, Dan Jones, Henry G. Sherwood, Alfred Randall, James Davis, Cyrus H. Wheelock, A. C. Hodge, and several other brethren, together with James W. Woods as counsel, accompanying them.

When they arrived at the top of the hill, Joseph sent Rockwell with a horse for Dr. Southwick, a southern gentleman who had been staying some days at the Mansion, and who wished General Joseph Smith to buy considerable property in Texas; but Ed. Bonny took possession of the horse, so that Dr. S. could not then go.

Joseph paused when they got to the Temple, and looked with admiration first on that, and then on the city, and remarked, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." As he passed out of the city, he called on Daniel H. Wells, Esq., who was unwell, and on parting he said, "Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either."

At 10 minutes to 10 a.m., they arrived at Albert G. Fellows' farm, four miles west of Carthage, where they met Captain Dunn, with a company of about sixty mounted militia,

on seeing which Joseph said, "Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient saints—they can only kill the body." The company made a halt, when Joseph, Hyrum, and several others went into Fellows' house with Captain Dunn, who presented an order from Governor Ford for all the *State arms* in possession of the Nauvoo Legion, which Joseph immediately countersigned.

Henry G. Sherwood went up to Joseph and said, "Brother Joseph, shall I return to Nauvoo and regulate about getting the arms, and get the receipts for them?" Joseph inquired if he was under arrest, or expected to be arrested. Sherwood answered "No," when Joseph directed him to return a-head of the company, gather the arms, and do as well as he could in all things. Joseph then said to the company who were with him, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" He then said to Father Sherwood, "Go, and God bless you." Sherwood then rode as swiftly as he could to Nauvoo.

Esq. Woods left the company there, and continued his journey to Carthage.

This order for the delivery of the State arms was evidently designed to drive the citizens of Nauvoo to desperation, so that in the heat of their indignation they might commit some overt act which the Governor could construe into treason, and thus have a shadow of excuse for his mob militia to destroy the Mormons.

Captain Dunn requested the company to return to Nauvoo to assist in collecting the arms, and pledged his word, as a military man, that Joseph Smith and his friends should be protected even if it were at the expense of his own life, and his men responded to that pledge by three cheers. Captain Dunn no

doubt feared that the order of the Governor would excite the inhabitants of Nauvoo beyond endurance, and therefore chose rather to depend upon the well-known integrity of General Smith than to risk the chances of exciting the wounded feelings of a much-abused people. At the same time Joseph sent a messenger to the Governor with the following letter:—

“Four Miles West of Carthage Mound,
Hancock county, Illinois,
Monday, 10 o'clock.

His Excellency Governor Ford.

Dear Sir,—On my way to Carthage to answer your request this morning, I here met Captain Dunn, who has made known to me your order to surrender the State arms in possession of the Nauvoo Legion, which demand I shall comply with; and that the same may be done properly, and without trouble to the State, I shall return with Captain Dunn to Nauvoo, see that the arms are put into his possession, and shall then return to head quarters in his company, when I shall most cheerfully submit to any requisition of the Governor of our State.

With all due respect to your Excellency, I remain your obedient servant,

JOSEPH SMITH.”

He also issued the following order:—

“Head quarters, Nauvoo Legion,
Prairie, four miles west of Carthage,
June 24, 1844, 10 o'clock & 10 min.

To Major-Gen. Jonathan Dunham, and all commissioned and non-commissioned officers and privates of the Nauvoo Legion:—

You are hereby ordered to comply strictly, and without delay, with the within order of the Commander-in-Chief, Governor Thomas Ford.

JOSEPH SMITH,

Lieut.-Gen. Nauvoo Legion.”

And requested that the State arms should be taken to the Masonic Hall without delay.

Hyrum then said to Abram O. Hodge, “You go on into Carthage, and see what is going on, and hear what is said on this matter.”

Joseph and his company then returned with Captain Dunn, and arrived in Nauvoo at half-past two p.m.

When Hodge arrived at Carthage, he met with the Rev. Mr. Dodge, who had some time previously been very kindly treated by Hyrum. He warned Hodge that as sure as Joseph and Hyrum came to Carthage, they would be killed. Hodge also saw Hamilton,

the innkeeper, who, pointing to the Carthage Greys, said, “Hodge, there are the boys that will settle you Mormons.” Hodge replied, “We can take as many men as there are there out of the Nauvoo Legion, and they would not be missed.”

When the fact of the order for the State arms was known in Nauvoo, many of the brethren looked upon it as another preparation for a Missouri massacre; nevertheless, as Joseph requested that it should be complied with, they very unwillingly gave up the arms.

About six p.m., when all the State arms were collected, and the company were ready to start, Captain Dunn and Quarter-master-General Buckmaster made a short speech, expressing their gratitude at the peaceable conduct of the citizens of Nauvoo, and that while they thus conducted themselves, they would protect them.

It appears Governor Ford feared that the Nauvoo Legion, although disbanded, might avenge any outrage that might hereafter be committed on the persons of their leaders, and so thought he had better disarm them, as he had previously disbanded them; yet this mob was suffered to retain their portion of the State arms, even when within a half day's march of Nauvoo, and they in a threatening and hostile attitude, while the Nauvoo Legion had not evinced the least disposition whatever, except to defend their city in case it should be attacked; and they had not set a foot outside the limits of the corporation.

Joseph rode down home twice to bid his family farewell. He appeared solemn and thoughtful, and expressed himself to several individuals that he expected to be murdered. There appeared no alternative but that he must either give himself up, or the inhabitants of the city would be massacred by a lawless mob, under the sanction of the Governor.

The company (about 15) then started again for Carthage, and when opposite to the Masonic Hall, Joseph said, “Boys, if I don't come back, take care of yourselves. I am going like a lamb to the slaughter.” When they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again, at which some of the company made

marks, when Joseph said, "If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time." When they got to the edge of the woods near Nauvoo, they met A. C. Hodge returning from Carthage. He reported to Hyrum what he had heard in Carthage, told him what his feelings were, and said, "Brother Hyrum, you are now clear, and if it was my duty to counsel you, I would say, do not go another foot, for they say they will kill you if you go to Carthage;" but as other persons gathered round, nothing further was said. About this time Joseph received the following letter:—

"Carthage, five o'clock p.m.

Gen. Joseph Smith.

Dear Sir,—In accordance with previous arrangement with Elder Adams, I am here at your service; and it will be necessary for us to have, on the examination here before the justice, a certified copy of the *City Ordinance* for the destruction of the *Expositor* press, or a copy which has been published by authority. We also wish the original order issued by you to the Marshal for the destruction of said press, and such witnesses as may be necessary to show by whom the press was destroyed, and that the act was not done in a riotous or tumultuous manner.

Yours respectfully,

H. T. REID."

"Dear Sir,—I concur fully as to the above, and will add, from an interview with Governor Ford, you can with the utmost safety rely on his protection, and that you will have as impartial an investigation as could be expected from those opposed to you. The excitement is much allayed, and your opponents (those who wish to make capital out of you) do not want you to come to Carthage. Mr. Johnson has gone east, and that will account for Mr. Reid being here.

Respectfully, your obedient servant,

JAMES W. WOODS.

Carthage, 24th June, 1844."

The company arrived at Fellows' house, four miles west of Carthage, about nine p.m., where they stopped about half an hour, and partook of such refreshments as they had brought with them. Captain Dunn, and his company of mounted militia, returning with the State arms from Nauvoo, joined them here, and escorted them into Carthage, where they arrived at five minutes before 12 at night, and went to Hamilton's Tavern. While passing the public

square, many of the troops, especially the Carthage Greys, made use of the following expressions, which were echoed in the ears of the Governor and hundreds of others—"Where is the damned Prophet?" "Stand away you McDonough boys, and let us shoot the damned Mormons." "God damn you old Joe, we've got you now." "Clear the way and let us have a view of Joe Smith, the Prophet of God. He has seen the last of Nauvoo. We'll use him up now, and kill all the damned Mormons." The rear platoon of the Carthage Greys repeatedly threw their guns over their heads in a curve, so that the bayonets struck the ground with the breech of their guns upwards, when they would run back and pick them up, at the same time whooping, yelling, hooting, and cursing like a pack of savages. On hearing those expressions, the Governor put his head out of the window and very fawningly said, "Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late to-night for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege to-morrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters." When this declaration was made, there was a faint "Hurrah for Tom Ford," and they instantly obeyed his wish.

There was a company of apostates also quartered at Hamilton's hotel—viz., William and Wilson Law, the Higbees and Fosters, Augustine Spencer, Henry O. Norton, John A. Hicks, (formerly President of the Elder's Quorum,) and others. Hicks stated to C. H. Wheelock that it was determined to shed the blood of Joseph Smith by not only himself, but by the Laws, Higbees, Fosters, Joseph H. Jackson, and many others, whether he was cleared by the law or not. He talked freely and unreservedly on that subject, as though he was discoursing upon the most common occurrence of his life. Said he, "You will find me a true prophet in this respect." Wheelock told Ford what Hicks had said, but he treated it with perfect indifference, and suffered Hicks and his associates to run at large and mature their murderous plans.

A writ was also issued by B. F.

Smith against Joseph W. Coolidge, on complaint of Chauncey L. Higbee, charging him with the illegal detention of Charles A. Foster.

Next morning the prisoners voluntarily surrendered themselves to the constable, Mr. Bettisworth, who held the writ against them. The Governor was at headquarters in person, and had pledged his own faith, and the faith of the State of Illinois, that the Smiths

and the other prisoners should be protected from personal violence, and should have a fair and impartial trial, if they would surrender themselves to be dealt with according to law. During the Governor's stay in Carthage, he repeatedly expressed to the legal counselors of the Smiths his determination to protect the prisoners, and to see that they should have a fair and impartial examination.

(To be continued.)

356

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 31, 1862.

CONDITION OF MANKIND—RESPONSIBILITIES OF THE SAINTS IN CONNECTION THEREWITH.

EVERY one who possesses anything like a correct understanding of the position which the inhabitants of the earth occupies in the sight of God, must have all the feelings of sympathy with which the soul is endowed stirred into lively action in their behalf. That they are ignorant of the designs and purposes of Jehovah concerning them, and the means He has ordained for their salvation in His presence, is plainly evinced by the fact that multiplied opinions and notions, which lead to endless discussion, are prevalent among them. For where there exists contrariety of opinion, and conceptions at variance, there must exist ignorance of the subject concerning which these opinions and conceptions are formed. On a matter of such vital importance to all, as their condition in a future that is to be endless, there ought to be uniformity of views which can only exist where a knowledge of the truth is enjoyed. It was that mankind should be brought to a knowledge of the truth, and through that knowledge be placed in a position to be eternally happy, that the Gospel was revealed and the Priesthood restored to the earth, through the ministration of which mankind might be instructed concerning the designs of God, and learn those principles the acceptance of which would secure happiness to all who embraced them. But the Gospel was not revealed simply to bless a few, neither was the Priesthood restored only to extend its ministrations to certain favoured localities and then cease its operations. The Gospel was to be proclaimed to all; the Priesthood to continue its ministrations while human beings were in darkness and misery who would receive light and happiness. Assuming this consideration, and comparing the vast multitudes of the human family with the, comparatively, few who have yet received the truth, it will be seen how vast and comprehensive the work is that lies before those who have been the recipients of Gospel light, and who are the harbingers of mercy to a world lying in darkness, misery, and the grasp of the Destroyer. Take these islands alone, with a population, in round numbers, of some thirty millions, to say nothing of the hundreds of millions who reside in less favoured portions of the earth, where the liberty of thought and freedom of action enjoyed here

are unknown, and compare them with the few thousands who have yet embraced the Gospel in Britain; and consider that among these thirty millions, who are fleeting fast into what is to them a dark and undefined future, fearful in its darkness and indefiniteness, there are many thousands who earnestly desire to do right, who are honest-minded before God, and who only lack a knowledge of the truth, kept from them by various causes and circumstances, to embrace it with joy and thankfulness, and it will be easily realized that the field before us in which to labour, is not only wide-spread, but rich in the elements of which the kingdom of God is to be composed. To gather together these elements, by awakening honest minds to a sense of the importance of the Gospel and obtaining their adhesion to its laws and requirements, is the work of every one who has the welfare of the kingdom of God, and the salvation of the human family at heart. It is a work which those who are called to devote their entire time and abilities to the ministry cannot accomplish alone with that rapidity which is consonant with the designs of God as portrayed in His workings among the nations. And, in the present condition of the Mission, bereft as it is of the services of a great number of Elders who were engaged in the ministry, this consideration ought to impress itself with increased force upon the minds of the local Priesthood, and the Saints in general. There is no human being so weak or impotent but exercises an influence of some kind. The blind, the mute, and even the poor idiot have each some one that clings to them in love, and looks upon them with affection. How much greater, then, must be the influence of those who are in the enjoyment of the faculties which make man the superior of all the rest of God's creations that dwell upon the earth; and, with the Saints this influence should ever be exerted in the direction that will increase righteousness upon the earth, and subserve the glory of God and the interests of His kingdom. Not only can the local Priesthood accomplish much good in the places where they reside, and surrounding neighbourhoods, by, in humility and faithfulness, under the direction of those appointed to preside over them, striving to disseminate the principles of truth, but every Saint can aid in the progress of the work in these lands, and the ingathering to the Church of many souls from among the thousands of honest-hearted men and women who are yet ignorant of the Gospel, and the blessings which its reception bestows.

The first, and most important consideration, is, for the Saints to so live in the practise of righteousness themselves that the Spirit of God may continually abide with them, so that their influence and power to do good may be ever on the increase. They might assume the name of Saints for a thousand generations, but, unless their actions were in consonance with that assumption, unless they practised those principles of righteousness by which human beings are sanctified, the Spirit of God would not abide with them, and their testimonies would fall lifeless and powerless upon the ears of those who heard them. Or, if they could by any means obtain assent to their declarations of the truth of the Gospel, those who thus assented would be no nearer salvation than they were before, nor than those who testified to them are, for they would naturally feel justified in having their actions in conformity with that of those from whom they had received the principles through which they professed to be able to gain salvation. Hence the necessity for the Saints to be pure and holy, honest and upright, not only that by thus living they may obtain salvation themselves, but, also, that all who receive their testimony may be imbued with a like desire to practise righteousness, and thus obtain possession of the blessings accruing from keeping the commandments

God. Thus living, then, the Priesthood, and Saints, can exercise a mighty influence for good; and the fruits of this influence, when it is rightly directed, will be made manifest in as varied ways as its operations extend. Those possessing it can bear an honest, humble testimony to the truth, whenever it is wisdom to do so, which will be supported by their whole course of action, and endorsed by the Spirit of God. They can spread the written works of the Church, the *Star*, the *Journal*, the tracts, and other publications of the Church: they can invite their friends and acquaintances to accompany them to their meeting places, that they may hear the principles of the Gospel explained, for thousands would believe the Gospel if they only could be brought to listen to its being taught, and thus have their minds disabused of many prejudices which now bind them in ignorance concerning it; and they can sustain the Elders by their faith, prayers, means, and active exertions in carrying out those counsels which may be given for the furtherance of the work. These means, by being employed, have in times past resulted in much good in spreading the work, and they are as potent now as they ever were, if not more so from the plain fulfillment of many prophecies to which the Saints have been bearing testimony for years.

The season is again propitious, by the approach of summer, for the local Priesthood to extend their labours, by out-door preaching, in the most suitable localities. They will find in almost every place where they go to preach, certain characters who make it their study to oppose the truth and those who proclaim it. In dealing with such characters they will find the instructions which have been lately given in the *Star*, relative to discussion, of much value, if they will study them, and seek to gain possession of that Spirit of Wisdom by the aid of which they can practically apply them. In extending their ministrations it is not wisdom to persistently seek to continue preaching in any place where the bulk of the people are averse to listen to them, and manifest a disposition to reject them and their testimony. There are many places, if carefully sought out, where they will find audiences who will listen with respectful attention, if the truth is presented to them in simplicity and mildness, and not proclaimed with that bitterness and asperity which marks the course taken by the propagandists of the various sectarian theories of the day. Neither is it wise to cease visiting a place, after once or twice going to it, where a good impression has been made. The evidence of such good impression on the part of those who hear is proof that the seed has been sown on willing and genial soil, and only requires careful cultivation to bring forth an abundant harvest to bless the labours of those who have been engaged in the work of garnering for eternity. And every soul thus enlightened, who will receive the truth and become devoted to it, will be like an additional lever applied to the propelling onward of the kingdom of God, the progress of which will be thus accelerated, and the redemption of the great family of man hastened on to a glorious consummation.

DEPARTURE. ✓ On Sunday morning, the 18th inst., the packet ship *Antarctic*, sailed for New York, with 38 souls of the Saints on board, under the charge of Elder William C. Moody. Elder Moody arrived in this country December 11th, 1860, and returns to his home with the blessings of the Presidency under whose watchcare he has laboured. Elder William Ajax who has assisted in this Office, in connection with the *Udgorn Seion*, and has laboured with diligence in the discharge of his duties, left with this company. Like those who preceded them, the

Saints on board the *Antarctic* felt well, presented a cheerful appearance, and rejoiced that the long hoped-for day had arrived when they could have the yearning anticipations realized in gathering to Zion. No other emigrants sail in the same ship. This is the last company of emigrants from these shores this season. May the blessings of God be with them continually, that they may reach in safety their destination, and be preserved from everything that might mar the peace and happiness.

NOTICE TO BOOK AGENTS.—All Conference Book Agents are particularly requested to send in their orders for books, &c., so as to reach this Office, not later than Monday morning of the week in which the books ordered are required to reach the Conferences. As the invoices are made out on that day, any order arriving later will necessarily be delayed a week longer.

NEWS FROM HOLLAND.—By letter from Elder Van der Woude we learn, that though himself and Elder Schettler have not baptized any since their last communication to us, yet the Saints composing the little Branch which they have already organized are feeling well.

CORRESPONDENCE.

ENGLAND.

Off Holyhead, Ship *Wm. Tapscott*,
May 14th, 1862.

Editor of *Millennial Star*.

Dear Brother,—The following are the leading particulars of what has, up to time of writing, transpired on the good ship *Wm. Tapscott*, since leaving the dock basin:—

After the usual business of clearance, medical examination, &c., a meeting was held on board on the afternoon of the 13th inst., when Presidents Lyman, Rich, and Cannon addressed the Saints on various matters of interest pertaining to their passage over the broad waters of the Atlantic, and their duties towards themselves, each other, and the Lord, whose Divine blessing and protecting care they invoked on behalf of all who determined to “do right.”

The following appointments were then made, and accepted by the Saints with uplifted hands:—Elder Wm. Gibson, as President of the ship's company; Elders John Clark and F. M. Lyman as his Counsellors. In the evening a marriage took place on board between

Elder Israel Bale, of Cheltenham Conference, aged 26, and Emma Goddard of Leicestershire, age 21.

About noon to-day (14th), about an hour after we had set sail, Presidents Lyman, Rich, and Cannon passed us in the steamer *Kangaroo*, on their way to New York, when a valedictory exchange of waving of hats, &c., took place between us.

In the afternoon, a meeting of the Elders on board was held, when the ship was divided into 19 wards, and the following brethren appointed to preside over them:—No. 1, H. Whittall; 2, C. R. Jones; 3, J. B. Morgan; 4, W. Dallin; 5, I. Bale; 6, S. Hargraves; 7, J. H. Harrison; 8, J. Huntington; 9, W. Price; 10, W. Woodhead; 11, W. Probert; 12, S. Brooksbank; 13, G. Pope; 14, T. Memmott; 15, J. Hibbert; 16, J. Godfrey; 17, T. W. Rees; 18, W. Cooper; 19, C. C. Tester. Captain of the guard, T. Liez. Various arrangements were then entered into for the proper regulation and comfort of the Saints in the different wards. The following are the more prominent items:—Each ward president to keep a list of

names, &c., of all the emigrants under his charge, whose comfort and general wellbeing he shall make it his special business to promote. Prayers each ward every morning at 9 o'clock, and every evening at 8. Whatever article may be lost or found by any of the emigrants on board, the same to be reported to the president of their respective ward, who will take measures to restore it to the owner, if possible. Private lights to be allowed below deck, except by special permission of the Captain. The emigrants of each ward to arrange their cooking, &c., together, in rotation, instead of indis-

criminately. The president of each ward to keep a judicious check upon the conduct of all emigrants under his watchcare, &c., &c.

Up to the moment of the departure of the pilot boat, the Saints and their officers are in the enjoyment of good health and spirits, and all is well with us. That it may remain so, and that all may safely and happily reach their longed-for destination, is the earnest prayer of your brother and fellow servant in the good cause of Zion,

WM. GIBSON, President,

H. WHITTALL, Clerk.

NEWS FROM HOME.

By *Deseret News*, March 19th, we learn that the election returns, which were nearly completed, were unanimously in favour of a State Constitution; and Senators, and Representatives had been elected to the General Assembly from the various counties.

We extract the following items which will possess interest to our readers:—

INAUGURATION OF GOVERNOR BRIGHAM YOUNG.

On Monday, the 17th inst., the Secretary of the Convention, William Clayton, Esq., having canvassed the returns of the election, as provided for by the Constitution of Deseret, Article VII, Sec. 5, issued the following certificate:

Great Salt Lake City, March 17, 1862.

Hon. Brigham Young.

Dear Sir,—I have the honour to inform you, that upon canvassing the votes cast at the General Election held on the third day of March inst., "for" and "against" the Constitution adopted by the Convention on the 22nd day of January, A. D 1862, and submitted to the people for their rejection or ratification as provided therein, I find that the said Constitution was unanimously adopted; and I certify that you were also, at the same time, duly elected to the office of Governor of the State of Deseret, by the unanimous vote of the people.

(Signed) WILLIAM CLAYTON, Secretary of the Convention.

Upon the receipt of the certificate, the governor elect, as required by the Constitution, proceeded to qualify for entering upon the duties of his office, by taking and subscribing the following oath:

I, Brigham Young, do solemnly swear that I will support the Constitution of the United States and of this State, and faithfully discharge the duties of the office of Governor of the State of Deseret, according to the best of my abilities.

(Signed) BRIGHAM YOUNG.

State of Deseret, Great Salt Lake County.

I do hereby certify that the foregoing oath was taken and subscribed to before me, this seventeenth day of March, A. D one thousand eight hundred and sixty-two.

(Signed) E. SMITH, Probate Judge Great Salt Lake City.

Hon. Heber C. Kimball having received a certificate of his election, to the office of Lieutenant Governor of the State of Deseret, by the unanimous vote of the electors, also qualified for entering upon the duties of said office, by taking and subscribing to a similar oath of office.

The Governor elect had issued a proclamation convening the General As-

SUMMARY OF NEWS.

FRANCE.—The accounts from Lyons state that the recent success of the Federalists, and the visit of the French minister to Richmond, had raised the drooping spirits of the silk manufacturers of that city. Several purchases on speculation have been made, under the impression that the civil war in America is about to be put to end by the intervention of the English and French Governments. In the meantime great distress prevails both in Paris and the departments. The *Globe's* correspondent says that considerable uneasiness prevails at Paris on account of the part which France is playing in Mexico. The restoration of the Union flag at New Orleans has caused fresh alarms. A million of North American drilled and armed men may now on a possible termination of their civil struggles assert the right to champion republican institutions on their southern frontiers. A Paris letter says, the Mexican expedition has already cost 74,000,000 francs, or nearly 3,000,000 sterling, and 1600 men are in hospital or dead. 20,000 men are to be sent out as reinforcements.

ROME.—The inhabitants of Rome are convinced that the fall of the temporal power of the Pope is near at hand. At the present moment there are 83 bishops and 37 cardinals in Rome. The expense of the canonization of the Japanese martyrs will amount to 400,000 francs. Rome is full of priests and soldiers.

TURKEY.—“Beyrout, May 18, a portion of the Turkish troops have been withdrawn from the interior. 600 have already embarked. The Lebanon is quiet. Some slight disturbances have taken place in Damascus, on account of the conscription. Bands of Kurds and Bedouins still infest the environs of Aleppo.”

INDIA.—It is rumored that a telegram had reached Government from Lord Elgin, the new viceroy of India, asking permission to send a body of British troops to support the new ruler of Cabul, who had solicited assistance against the Persians.

AMERICA.—Federal accounts from New Orleans state that the bombardment of the forts below New Orleans lasted six days without intermission. Twenty-one Federal mortar-boats and three gunboats were in action. On the 25th ult. they silenced the fortifications, and secured a passage up the river for 14 Federal steamers. General Butler landed 4,000 troops above the forts. Eleven Confederate gunboats were destroyed. The Federal officer, Bailey, officially reports the capture by the Federals of New Orleans and Forts Jackson, Philip, Livingstone, and Pike. He also reports the total destruction of the Confederate gunboats, steam rams, iron-clad floating batteries, fire rafts, obstructions, and chains. The Confederates with their own hands are stated to have destroyed cotton and shipping to the value of from \$8,000,000 to \$10,000,000. The loss of the Federals amounts to 30 killed and 100 wounded. The Confederates lost 1,500 men! The way is clear, and all the Confederate defences are destroyed from the Gulf to Baton Rouge, and probably to Memphis. The *Louisville Dispatch* reports that along the Mississippi from New Orleans to Memphis there is a general bonfire of property, particularly of cotton. At Memphis sugar and molasses in large quantities were on the Bluff ready to be rolled into the river, and all the cotton was to be burnt. At the approach of the Federal fleet the people of the river towns retreated inland, destroying the property all along the southern tributaries of the Mississippi. Among their great number only one planter was found who objected to burning his cotton. General McCellan fought the Confederates, on the 6th inst., at Williamsburg, and was victorious. 30,000 Federal, and 50,000 Confederate troops are reported to have been engaged. The Federal loss was 300 killed and 700 wounded; Confederate, 700 left dead on the field, with as many wounded. Mr. Adams the American Minister at the Court of St. James's, has made a demand on the British Government for the surrender of the *Emilie St. Pierre*, recently re-captured from a prize crew by the Captain, and two of the men belonging to the *Emilie St. Pierre*.

VARIETIES.

—o—

SOLDER.—Tin, two parts; lead, one part; melt together. Melts at 350 degrees. Used for solder tin plates, &c.

SHARP RETORT.—A mathematician, being asked by a stout fellow, "If two pigs weigh 10 lb., how much will a large hog weigh?" replied, "Jump into the scales, and I will tell you immediately."

PAT'S NOTION OF PIANOFORTES.—An Irish editor, claiming the invention of everything from potatoes to potheen for the Green Isle, gravely claims the pianoforte, and he does it thus: "The pianoforte of the present day is simply the Irish harp, placed horizontally in a long box, and played by machinery!"

A NATURAL INQUIRY.—At a recent wedding the bridegroom, being an officer, wore his side-arms at the nuptials. A little wide-awake brother of the bride was attracted by the display of weapons, and as he has another sister whose "true love" is a carpenter, he boldly inquired, "May, when Jenkins comes to marry Milly, will he wear his saw by his side?"

FOR A COUGH.—Quarter of a pound of linseed; quarter of a pound of raisins; two ounces of stick liquorice; two quarts of soft water, to be boiled until reduced to half the quantity. When strained, add a quarter of a pound of brown candy, pounded; one table-spoonful of good old rum, one table-spoonful of lemon juice, or vinegar; to be taken on going to bed, and more frequently if required.

OPTICAL EXPERIMENT.—Take a sheet of letter-paper, roll it up so that the opening at one end shall be large enough to take in the full size of the eye, and at the other end let the opening be not half so large. Take it in the hand, holding it between the thumb and forefinger; place the large end to the eye, and look through it, both eyes open, towards the light. You will see a hole through your hand.

PERSONAL APPLICATION.—"John," said the minister to his man, "you should become a peacemaker—you have been drinking again to-day."—"Do you never take a drop yourself, sir?"—"Ah, but John, you must look at your circumstances and mine."—"Very true, sir," says John; "but can you tell me how the streets of Jerusalem were kept so clean?"—"No, John, I cannot tell you that."—"Well, sir, it was just because every one kept his ain door clean."

CHARITY.—One of the characters in which the late Charles Mathews used to delight his audience during his "At home," was that of an old Scotch lady, who was in the habit of inculcating the duties of charity into her grandchildren after the following fashion:—"My dears, when I and your father and mother have finished our meals; when you have all eaten as much as you conveniently can; and when you have gorged the pug, the three cats, and the parrot—then, my dear children, remember the poor."

LONDON CIVIC.—There are four swords belonging to the City of London. The "Pearl" sword, presented by Queen Elizabeth, when she opened the first Royal Exchange, in 1571, and named such from being richly set with pearls. This is carried before the Lord Mayor on all occasions of rejoicings and festivity. The "Sword of State," borne before the Lord Mayor as an emblem of authority. The "Black" sword, used on fast days, in Lent, and at the death of any of the Royal Family; and the fourth is that placed above the Lord Mayor's chair at the Central Criminal Court.

RATHER DIFFERENT.—A Russian serf goes to confess. "Ah! dear father," he says, "I have stolen some pigeons."—"Pigeons! and what did you do with them? Where are they?"—"They are lying in that corner."—"Let them lie there," and the confessor lays penance on him and confiscates the pigeons. And the next time the peasant confesses "I love a pretty girl, and she has not proved unkind to me."—"What! a pretty girl! What is her name? Where is she?"—"Oh, no, dear father, that is not like the pigeons."—*Journal of Varnhagen.*

THE DUCAL TITLE.—The first duke we meet with in England, properly so called, was Edward, surnamed the Black Prince, from the sable plumes he wore, eldest son to King Edward III., whom his father on the 13th March, 1337, created in Parliament Duke of Cornwall, by which creation the first-born sons of the Sovereigns of England are Dukes of Cornwall from their birth. A duke is so called from *dux*, a leader or captain, because the dukes of the ancient Romans were leaders of an army, and chosen in the field either by casting lots or by the common voice; but now the dignity of duke is generally conferred